1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

231 ment while two others had been sent to River Joe's son-in-law, Louis Maza, because of the report that the latter had killed two moose.

●[552] Most people call their dogs in English. Some of the names given are: Tobacco, Paper, Yukon, Boiler, One Dollar, Spotty and Wolverine (also called Long Face in the Kaska [422] language). Dogs are generally owned by men, but women and children usually prepare their food and feed them.

Little attention is paid to keeping dogs free from fleas or lice, although wood ashes applied to the animal's hair is regarded as effective in killing these pests. An efficient way of removing porcupine quills from a dog is to empty a porcupine's bladder on the affected parts. The urine stops the quills from penetrating further and the needles can then be painlessly withdrawn.

231 A few Nelson Indians own horses purchased from points outside of the Kaska area.[1]
492 A family generally owns two or three horses and the winter mortality of the animals is
[439] apparently high. Horses are used as riding animals by both sexes. Boys from the age of twelve experience great enjoyment galloping and often ride bareback. Western type saddles are generally employed and preferred for riding. The main function of horses is to pack supplies from the trading post to the winter settlements, but they are also used in summer and fall to pack meat from a moose kill. One or two people in the Upper Liard River district considered purchasing horses with which winter outfits could be transported overland northeastward from the Alaska Highway. Other Indians maintained that horses are suitable east of Lower Post because there the snow is not very deep and horses can winter out. On the Upper Liard, however, the deeper snow would make winter feeding a serious problem. No grain is purchased for the winter feeding of horses. Some men showed considerable affection for these animals and also demonstrated a knowledge of equine qualities.

411 *Weapons.* Large and small caliber rifles are used in hunting. The single-shot bolt-action
224 rifle, firing a short or long .22 caliber cartridge, is mainly used for fowl and small game like rabbits. It is also used to kill furbearing animals, such as lynx, wolf and coyote, when these are found alive in traps. The relatively low cost of this gun permits extensive distribution. It is the first weapon which the adolescent boy or girl is able to use and own. The larger rifles of Canadian or American manufacture, firing a .30/30 or /.30/06 caliber shell, are used for killing large game like the moose and caribou. These guns are also regarded as necessary protection against the danger of bears. Their ownership is restricted to men, older boys, and women.

411 Considerable interest and discussion revolves around the types of shells available for
813 large caliber rifles. Long shells are preferred in the .22 size. Hard point large caliber car-

[1] According to one informant the horse was introduced from Fort Nelson, presumably by members of the Nelson Tribe. If true, this would put the date of the introduction of the horse after 1900, or after this animal reached the Fort Nelson Slave (Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* [1946], 114). According to Old Man, however, the Kaska certainly saw their first horse many years earlier, when the Klondike miners passed up the Liard and Frances Rivers' valleys. It is also possible that the horse was originally introduced from the south, via Fort Grahame and Ware, rather than from the east, and it is also well to remember that horse packing for big game hunters has long been an important occupation at Telegraph Creek. In 1944-45 a number of white packers kept horses around Racing River, 150 miles east of Lower Post, and also at Teslin Lake. Indians purchased horses during this period from a trucker, who brought the animals from Dawson Creek.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Tselona, Espatotena
Frances Lake
Upper Liard

616 *Tselona.* Dichotomous social organization appears to have been absent among the Tselona or Nelson Indians and even today most of these people cannot identify with either exogamous division, except as they adopt a conventional designation following marriage with a woman from one of the western tribes. The fact that one informant from this group affirmed the presence of moieties may indicate his familiarity with the pattern rather than its adoption by the easterly people.

Espatotena. Jenness reports absence of dual organization on the South Nahani and Beaver rivers.[21]

Frances Lake Kaska. Two moieties, the Wolf and Crow, were probably present aboriginally in the Frances Lake area as they are today.[22]

SOCIAL PRESSURE—LAW AND WAR

626 In this section we propose to discuss the social pressure exerted upon members of the community who departed from expected norms of behavior as well as the pressure exercised upon or by outsiders. The first type of pressure includes behavior usually called customary law, while the second corresponds to war. Norms governing property relations and interpersonal conduct will be presented along with the description of the sanctions available for enforcing those norms.

471 *Upper Liard Kaska.* With the exception of beaver creeks, the microcosmic band did
423 not enjoy exclusive ownership rights to any territory. In other words no family-hunting-ground system existed in the aboriginal period. Indians felt free to hunt or fish anywhere within "their own country," i.e., the territory customarily inhabited by the macrocosmic band. Generally a man avoided those regions which he knew another family to be currently exploiting. Each family (it is not clear if extended family is implied) controlled its own beaver streams, ownership of these residing in the man, although the
[591] entire family shared in the resources. Marriages did not secure new beaver grounds for the husband, who had the choice of returning to his parents' creek to hunt or of taking the animals on his father-in-law's territory. The former pattern seems unlikely because it would result in bilocal residence, a pattern to which informants did not allude. The informant (O) maintained strongly that family control of beaver streams antedated
[552] white contact. Ownership was symbolically expressed in the custom of naming such creeks.[23] Other property marks were denied. The development of possessory rights with

George Adsit.) Jenness echos Teit in speaking of a tripartite class structure featuring nobles, commoners, and slaves for the Tahltan. Children of the slaves retained the status of their parents but commoners could raise their rank by potlatching. Jenness, *Indians of Canada* (1932), 373.

[21] Jenness, *Indians of Canada* (1932), 399.

[22] For information of dichotomous grouping north of Frances Lake see above, p. 85.

[23] McLean reports that among the Mackenzie River Slave "the hunter who first finds a beaver lodge claims it as his property, but his claim is not always respected." (McLean, *Notes of a Twenty-Five Years' Service in the Hudson's Bay Territory* [1932], 343). Among the Pelly River people "each Indian has his own beaver country where he can go at any time and get his dinner, as the beaver, if not disturbed, will stay for years in one place or close in that neighborhood. He arrives at his beaver country to find some one has been before him and not only taken his dinner but also his money in the shape of the beaver skins, and if he catches the man that did it as a rule there is trouble of some kind. This is how